1: Childs M~5 (1924-1940) 1949 FP13 Mbundu FP13

that time I got several of the accompanying songs, the texts of which I hope may be published later. At this time I wish only to point out the important place in the social life of the village which the dance occupies, with reference both to ceremonial and to recreation. Whenever 'the moon makes a basket' (*osaĩ yi tunga ohumba*),[1] there is apt to be a great urge for rhythmic expression. The drums begin to throb, the leader's voice is heard in invitation:

We-lele, we-lele wiya,
Oh light ones, oh light ones, come,
Usiki woñoma Kaluyua.
The beater of the drum (is) Kaluyua.

Then the dancers reply with the same words as a refrain:

We-lele, we-lele wiya,
Usiki woñoma Kaluyua.

The invitation is not given in vain. More and more feet join the shuffling, stamping rhythm, more voices join the chorused invitation; the throbbing mounts as perhaps another drummer or two join in, and soon other songs supersede the invitation now no longer necessary. Dance follows dance, each with its appropriate song, running the gamut of the emotions from ribaldry to pathos, according to the dancers' moods. The dancing will continue nearly all the night and may be resumed on the three or four subsequent nights. After the harvest is gathered and there are no immediate agricultural labours, and if there happens to be little or no government work required at the time or in the region, dances may begin of an afternoon and last through two or three days and nights.

There are a number of games involving either agility or quick wits, or both, which are also played on moonlight nights, both by children and by adolescents. The adults do not join in except in some games which involve dancing. A simple one called *Ka limbua limbua* (Not forgotten) is played by either a large or small group. The children have many games. One which is played either by day or by night, called either *Cimbamba co lia* (The night hawk ate him) or *Mai* (Mother) *Cisangu*, has been fully described by Hambly,[2] with the transcription of its songs arranged by Dr. Herzog.

[1] When the moon is full it 'makes a basket', i.e. is large and round like a field-basket.

[2] Hambly, op. cit., p. 216 f.

538 825 appeal. For example, the pigeon says, *Tu kolela oku iva* ("We believe in stealing"), and the following are further instances of the same kind.

Ocinganja is a bird which has several calls. Early in the year the female says as she looks at the newly hatched brood, "This year I have borne white children." Later the little birds grow black feathers. Then the mother cries, "Each year disappointment." Sometimes the female says to the cock bird, "A stick has stuck in my eye. I wonder whether it will make a growth there." The bird is probably the Black Flycatcher (*Melaenornis pammelaina*).

Epandacokocoko says, "Where will the guests stay? Where? Where? Where?" This is an unfailing intimation that strangers will visit the village.

Omanula. This is another bird which announces the approach of strangers by saying, "*Akombe! Akombe! Akombe!*" ("Guests! Guests! Guests!") Two birds are supposed to carry on a dialogue.

Sankanjuele says, "He who has eaten should leave the rest for the important ones," meaning himself.

Ondonga answers, "Do you mean me? The way you scold hurts me to my heart."

Ungolombia. The male and female birds *ungolombia* are about to cross a stream. The female says, "I am wearing four yards of cloth," meaning that she will get wet. The husband says, three times, "If you are wearing four yards of cloth, why do you not cross at the source of the river?"

Omboyo says, "When I lay my eggs on the ground, the white ants destroy them." The call continues, "When I lay them up high, *kalupamba* steals them." *Omboyo* cries, "Such hardship, goodness gracious me!" The exclamation is, "*A nai we*," literally, "O my mother!"

Kocukuku the Barn Owl (*Typo alba*) and his mate speak together. The female says, "*Cimuku*, do you eat rats?" He answers, "I do not eat them, they have tails."

Ungungu says, "No big animal lays eggs, so the crocodile must be a bird, too."

Ocimbamba (night hawk) may be heard on moonlight nights saying, "O lion, here are the people."

Ekuti says, "My child is gone to *Koputu*." *Koputu*, in Umbundu, means a far off place. Possibly *Koputu* is a corruption of Oporto. This bird makes a monotonous and continuous cry from sunrise to sunset.

Epumumu (hornbills) are large black birds. The female says, "I'm going, I'm going, I'm going to our village." The male replies, "Don't go, don't go, the rain has come; let us plant."

Katendipanga. This bird is quiet until September, the month in which rain begins to fall. Then the bird says, "Save! Save! Save!" He means this as a warning to people who eat their corn instead of saving some for seed. The seed should be sown in October when the rains have begun. The derivation of the name of this bird is important. *Okutenda*, to count; *ovipanga*, the rows of corn in a field.

Kalusundanjovo. The female bird says, "Let's throw away the big drum." The male answers, "When we have thrown it away, what shall we do for dances?"

• 821 Observations of the weather are of importance in fixing dates for sowing and reaping; such dates are the base of time reckoning. Rainfall is important where cattle are kept, and a knowledge of the stars is of service to hunters and caravan leaders when following unfamiliar routes.

[789] The weather is thought to be controlled to some extent by the *ocimbanda* ("medicine-man") and his performances. The rain-

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

maker's dance seen at Ngongo, a village of Ngalangi in east-central Angola, will be described in dealing with the *ocimbanda* (chapter IX).

No man thinks that the course of the sun can be altered, but there seems to be a hope that the setting of the sun may be delayed. A man who is likely to be overtaken by darkness breaks a piece from an ant hill. This fragment is placed in the forked branch of a tree while the supplicant says, "Sun, wait a little while for me."

Months are reckoned by observation of the moon. The new moon is *osai* ("moon") *yokaliye* ("new"). There is no word for half moon. The phrase for full moon is *osai ya tunga ohumba*. *Ohumba* means "basket"; therefore the idea appears to be that the full moon is round like the big basket used for field work.

A star is called *olumbungululu*. To describe a shooting star, the word *luenda* ("it goes") is added. The large bright morning star is *tanda*. Another bright star is *tielele*. Three bright stars in a line are the hunter, the dog, and the quarry. The three stars are *ukongo* ("hunter"), *lombua* ("the dog"), *locinyama* ("the animal").

An eclipse of the sun is *uteke vutanya*. The former word means "night," the latter word means "daylight." Hence the meaning is "night in daylight."

Small mammals are captured in cane traps or stunned with blunt wooden arrows. The pursuit of such animals is a pastime for boys who thereby receive their early training in hunting. Rats are used as food after being boiled and roasted. This fact accounts for interest in the following small mammals.

Umbili. This is a big black river rat, the largest of the water rats.

Ocifelefele. A big gray water rat (*Cricetomys?*), not so large as *umbili*.

Kaleñe. A river rat something like the preceding one in appearance. *Kaleñe* can stay in the water for a longer period than that endured by *ocifelefele*.

Epeke. This is a bush rat which is light gray in color.

Ekolongonjo. This rat stays in the bush. It builds a nest in an ant hill from which it comes out only at night. The color is gray.

Elima (*Epomophorus*). This is the name given to the fruit bat. The word *elima* means "not one thing and not another." Thus *elima* is the word applied to a mulatto; he is not a Negro, not a white man.

Ovili (*Rhabdomys*). This is a large light brown mouse having white stripes on his back.

Ongenge. A mouse.

Epengue. A black rat.

Ocipili. A mouse with a long thin nose; probably a shrew.

Osinge. This is a very fat mouse.

Nakalongaka. This very small mouse makes a hole around which he piles grass to conceal the entrance.

Onjomboloka (*Lemniscomys*). A mouse with a stripe on his back.

Kandoti (*Dendromus*). A very little mouse something like *nakalongaka*.